

APRIL 17, 1972 — No. 1051  
27th YEAR OF PUBLICATION

# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451

### CRWRC - 10th Anniversary

By LOUIS VAN ESS  
Executive Director, CRWRC

*"Whereas our Saviour and Lord entrusted His people with the care of the poor of the world...  
And whereas we live in a sin distorted world in which severe misery and distress frequently occur,  
And whereas the sacrifice of Christ was made for the redemption of the whole man, body and soul,  
And whereas Christ has ordained that His church must be engaged in a ministry of mercy in deed as well as in word,  
The Christian Reformed Church in humility and gratitude to God hereby establishes this Christian Reformed World Relief Committee to minister in the name of our Lord to man distressed by reason of the violence of nature, the carnage of war or other calamities of life, and to relieve the suffering of the needy of the world."*

This is a quotation from the constitution of the Christian Reformed World Relief Committee (CRWRC), an organization established by the Synod of the Christian Reformed Church ten years ago to act as a denominational diaconate, that is, to deal with benevolence problems too large or too distant to be handled by local diaconates or diaconal conferences.

jobs, they are well-equipped professionals. The Christian Reformed World Relief Committee's work has two branches: disaster aid and self-help. "Relief" suggests to many people the idea of help in a brief crisis, the kind given to victims of floods, earthquakes, hurricanes. And CRWRC has done much of this work.

sent to India to buy food, shelter and medicine for Pakistani refugees.

Perhaps the most frequent kind of aid is the sending of used clothing and blankets. CRWRC maintains a warehouse in Chicago where used clothing and blankets collected by churches throughout the denomination are repaired, sorted and packed for shipment to disaster areas when it is needed.



In six years CAPOK has placed over 1,300 children in adoptive homes.

Nearly 70,000 pounds of clothing and blankets went to Pakistani refugees in 1971.

But CRWRC has a broader vision than just to help those in crisis situations. CRWRC would like to get at the problem of poverty in the world. It would like to make some impact on the millions of human beings who are, for various reasons, living at subsistence levels. CRWRC's view is that if you make a family self-supporting, you have solved a problem permanently. And to make a family self-supporting you must do something other than just hand out food and clothing. That may be the first step, but something else must follow.

CRWRC's work with Cuban refugees combined the two branches of the work. At the Good Samaritan Center in Miami, recently arrived Cubans could get medical attention, prescriptions, money for emergencies, some food, advice on jobs and travel, all the things that would temporarily relieve their dislocation. But more lasting work was done in re-settling nearly 2000 Cubans in other parts of the United States. Through the work of local congregations cooperating with CRWRC, these families were provided with homes, food, jobs and Christian fellowship. Such material help is not without spiritual results: we now have four Spanish-speaking congregations in the Christian Reformed Church, both made up mainly of Cuban refugee families.

Late in 1971 the flights from Cuba became very irregular and have now almost stopped. The Castro government has decided to discontinue them. As a result, CRWRC's work with Cuban refugees is diminishing and will soon end.

CRWRC's most successful program is the Christian Adoption program of Korea (CAPOK). Begun in 1966 as an attempt to find adoptive homes for thousands of abandoned Korean children, CA-

POK has been successful beyond its founders' dreams. In six years, it has placed over 1,300 children in adoptive homes, almost all of them Christian; it has trained a Korean staff to such competency that the western personnel are gradually leaving and turning the work over to Korean Christians; and it has influenced the Korean government's child welfare and adoption laws. Recently two of CAPOK's social workers returned to the United States, leaving their jobs to competent Koreans. The Canadian worker, Sydney Byma of Kitchener, who is still there hopes to relinquish his job to a Korean soon, which will leave only one westerner in the program, a young man who is trying to encourage



Help with reconstruction to victims of Hurricane Camille in Mississippi in 1969.

geria, Mexico, the Philippines and Korea, CRWRC has a trained agriculturist working to help rural people feed themselves and their communities better. In Nigeria, CRWRC's program has increased citrus fruit production by granting loans to farmers to buy citrus seedlings and then providing supervision and advice in teaching the farmers to take care of the trees and crops. The program also provides chicks and cages or rabbits and cages which allows the Nigerians to raise chickens or rabbits to sell at market. In such programs, careful instructions about the care and raising of the animals is essential. Similar programs exist in Korea as well as livestock programs with larger animals.

In Mexico CRWRC's agriculturist has introduced a type of corn that is harder than the local strain and is showing good results. Work is also being done in health care and community development.

Among the programs in the Philippines is one that provides training to seamstresses and tailors. The graduates of this program are able to get jobs or to set up their own shops and thereby support themselves. On a few occasions, loans have helped students buy sewing machines so they can get started in business.

In all the agricultural programs, the emphasis is on teaching people to do for themselves, giving them a chance to get started in something that can lift them out of the terrible poverty in

which they have always lived. Both money and knowledge are needed — money to buy the animal or seeds or equipment to start the project and knowledge to make the best of what they have. Proper care of animals, better use of land, better nutrition, simple skills — all of these are taught by CRWRC's field workers.

Another part of the program is training the nationals to teach their countrymen. Instead of sending in large groups of westerners, CRWRC sends in one or two professionals who can then recruit and train nationals. This is another way of helping people help themselves.

CRWRC is considering a program of aid to Palestinian refugees. Thousands of people who have been uprooted from their ancient homelands are living in camps provided by the United Nations. The camps are clean, but provide only the minimum for existence. There are no jobs, no recreation, no way of becoming permanent members of a community. To help some of these people gain permanent re-settlement would surely be a work of mercy.

This year is CRWRC's tenth anniversary. To celebrate its birthday the committee developed a new motto. It states in a new way what CRWRC has aimed at all along — "the greatest of these... for the least of these..." Christian love for the poorest and least privileged of Christ's brothers, in His name.

### Report on Reformed Fellowship Speaking Tour

Almost 100 consistories sent communications to the synodical committee of "Report 36" — "The Nature and Extent of Biblical Authority".

This report caused quite a stir already at last year's Synod, because it wants to give freedom within the Christian Reformed Church for a non-literal interpretation of certain facts of Genesis 1-11, similar to some of Kuitert's views. A decision on this report was postponed till Synod 1972.

The first Rally by the Reformed Fellowship to protest this report was held in the Grandville Christian Reformed Church, of Grand Rapids, on November 1, 1971. Over one thousand people attended. Encouraged by the concern shown by the rank and file and having received many invitations, the Reformed Fellowship decided to continue its public informative meetings. In December the team was in Iowa and now the tour is being continued in April.

In the meantime the Synodical Committee has revised the report

36. But in essence the position has not been changed, as is apparent from the review of Dr. L. De Koster in The Banner of April 7, 1972, who studied the revised report. We quote from The Banner: "Oil and water do not mix", my mother used to say... If you doubt that study carefully Report 36, now revised for presentation to Synod of 1972. This document, despite the wholly honorable intentions of its writers to make it otherwise, was and remains a sustained effort to mix two views of biblical authority as different from each other as oil and water. Small wonder that some readers of the lengthy report found themselves not only fatigued, but puzzled.

Dr. De Koster tells us that the revised Report 36 says, "After continued study and reflection the committee feels compelled to maintain the major thrust of its original report, convinced that the main lines of that report are true to Scripture and the creeds."

But, Dr. De Koster writes: "My conclusion, after wakeful nights and painstaking study, is that 'for-

mulation A' [literal facts of Genesis 1-11, L.T.S.] and 'formulation B' [non-literal explanation of some facts of Genesis 1-11, L.T.S.] do not mix, and that adoption of the Report in its main lines would open at least the vestibule of our churches to 'new' theologies and ideologies foreign to our tradition and confessions, and at odds with the Scripture as I understand it."

This question of Report 36 is crucial for the preaching of the Word. Says Dr. De Koster in the same article: "There is no more important subject in the life of the church than how we are to approach and receive the Bible. Just as there is no more central activity in the church than the Bible preached."

The above mentioned quotes may explain why also the Reformed Fellowship continues its critical appraisal, even though the Report has been revised.

Several interviews with several committee members have convinced us that also the revised report gives standing room to "Formulation B". This symbolic approach of Bible criticism was rejected at the Synod of the Christian Reformed Church in 1922.

It should not be allowed now.

(Continued on page 2)



Cuban refugees arrive in the U.S.

The committee is made up of one representative, preferably a deacon or former deacon, from each classis of the church, and six members-at-large, one each from the professions of law, business, accounting, medicine, sociology and the ministry.

The day-to-day running of the programs is carried on by an Executive Director, Mr. Louis Van Ess; a Coordinator of Business and Promotional Affairs, Mr. Richard Baukema; a Domestic Program Advisor, Mr. Neal Molenaar and an office staff. The field workers are trained agriculturists, social workers, doctors—whatever their

In foreign countries aid is often sent through Christian Reformed mission personnel; if such representatives of the church are not in the area, CRWRC works through other established Christian groups such as Church World Service or the Mennonite Central Committee. Examples of such aid are the money sent to typhoon victims in Guam and the Philippines, the money for food and self-help programs sent to Africa during the Nigerian civil war, the help with reconstruction contributed by ten Christian Reformed builders to victims of Hurricane Camille in Mississippi in 1969, and the money



Nigerians are taught to raise chickens to sell at market.



## Report on Reformed Fellowship Speaking Tour

(Continued from Page 1)

The first meeting of the continued Reformed Fellowship Tour was held April 3 at Bradenton, Florida.

For me it was quite an experience to leave Toronto in 27 degree snowy weather to walk along the palm trees in 80 degree weather a few hours later.

Equally heart-warming was the meeting held for the regional area of St. Petersburg - Tampa. There was a lively interest in the sub-

ject and Rev. E. Heerema chaired the meeting with wisdom and conviction.

A roaring applause followed the remark of someone in the audience "Amen to the speakers."

We all felt that this applause was not for the speakers, but for a stand on the Bible's claim of inerrancy.

It was interesting to meet after the rally some of those 9 who attended — several came from Ontario — we saw Mr. and Mrs. Buma of Bowmanville, Mr. and Mrs. H. De Groot of Smithville and others. There was a good representation from different areas of our denomination.

Michigan was well represented. We saw at least 4 delegates to Synod 1972.

I am writing this impression on the plane from Florida to California and I hope to continue my report in a later issue.

Also greetings to all Canadians they know, from the others on the team: Rev. Peter De Jong (formerly of Sarnia) and Rev. J. Hellinga (formerly of St. Catharines).

Yours in Christ  
of the Scriptures,  
Leonard T. Schalkwyk



## New Church Dedicated in Port Alberni, B.C.

After a year of many meetings and deliberations by the building committee, we have now completed our new church. This was accomplished through voluntary labour of the congregation.

The official dedication service was held on March 4th, 1972. During this service the pulpit Bible was presented by one of the elders, the communion set by the oldest member of the congregation, the baptismal font by a member of the Sunday School. The church keys were presented by the President of the Building Committee to the Church Council.

Our Pastor, the Rev. L. Dekens, preached on Isaiah 56:6,7, with the emphasis on "My House shall be called a House of Prayer for all people".

We were blessed to have with us our former Pastors, Rev. D. de Koekoek, Seattle, Rev. J. J. Holwerda, Lakewood, Calif. and Rev. D. Pierik, Burnaby, B.C.

Mayor F. Bishop spoke on behalf of City Council. Father Tobin was the representative of the Ministerial Assoc. of Port Alberni.

Many former members and guests were present for this festive occasion and we all shared in the blessings which God has given us.

Evert van der Ploeg.

## INKOMSTENBELASTING

OF

LUKAS 20 VERS 25

Hebt U 't heus goed nagerekend,  
En alles goed vermeld op 't formulier?  
Hebt U geen enk'le rekening vergeten?  
Och wat een geschrijf toch, wat een papier!

Of hebt U moog'lijk iets vergeten?  
Bent U niet bang voor navraag, vroeg of laat?  
Of hebt U alles zo goed bekeken,  
Dat die mogelijkheid beslist niet bestaat?

En wat gaat Christus U dan vertellen?  
Op Zijn vraag van "waarom" en "wanneer"?  
Want U bent toch, hoop ik, niet vergeten,  
Het duid'lijke gebod van onze Heer?

N. van Duyvendijk.

**We are  
over  
the  
top!**

\$59,000

\$52,000

\$50,000

\$45,000

\$40,000

\$35,000

\$30,000

\$25,000

\$20,000

\$15,000

\$10,000

\$ 5,000

## Church Announcements

CHR. REF. CHURCH

Called

to Wellandport, Ont., as second minister, Rev. A. W. Schaafsma of Ottawa (Calvin), Ont.

to Bethel, Zeeland, Mich., Rev. Gerrit W. Sheeres of Grand Rapids, Mich.

Accepted

to Jarvis, Ont., Rev. P. Brouwer of Acton, Ont.

## BACK TO THE BIBLE BROADCAST

Station CHIN in Toronto has cancelled the Back to the Bible Broadcast due to changes in programming.

This program can now be heard in the following areas in Ontario: Ajax CHOO 1390Kc 9.30 a.m., Mon.-Sat.

Oakville CHNO 1250Kc 9.30 p.m. Mon.-Fri., 7.00 a.m. Sunday.

Brantford CKPC 1380Kc 7.00 p.m., Mon.-Sat.

## ANNOUNCEMENT

The Women's Bureau of the Ontario Department of Labour has released a career pamphlet directed to immigrant women who have some knowledge of the English language.

The pamphlet discusses occupations which require short-term vocational courses, but which do not require high academic standing.

Information about financial assistance and day-care for children is also included.

The pamphlet is now available through the Women's Bureau, Ontario Department of Labour, 400 University Ave., Toronto 2, Ont. Telephone requests may be filled by calling 965-1537.

## Giant Christian Conference

Dallas, Texas — "Dear America exhibit booths, to be set up in the and the World: Please find enclosed 6 million brochures, 3 million prayer stickers, 95,000 bumper stickers, 5,000 T-shirts with emblems, 1,000 color films, and 550 billboards all inviting you to join us in Dallas, June 12-17."

So might read an invitation to EXPLO '72, the Christian training conference expected to attract 100,000 people and help ignite a spiritual EXPLOsion — taking the Gospel of Jesus Christ to the entire U.S. by 1976, and throughout the world by 1980.

EXPLO, sponsored by Campus Crusade for Christ International, is expected to be the largest training conference ever held in America. Billy Graham, EXPLO's Honorary Chairman, is among the 145 noted Christian leaders who will speak.

The purpose of the conference is to train the delegates in how to experience the abundant Christian life, and how to share their faith in Christ. Seminars — nearly 100 each morning — will be conducted by the Campus Crusade staff. The afternoons will be devoted to the viewing of some 150

High school and college students, laymen and pastors — all Christians — are invited to attend. Some 700 churches and other groups have registered delegations. An EXPLO Airlift has been organized to transport multitudes to Dallas. Delegates are coming from every state and such places as Australia, Norway, Korea, and Nigeria.

After EXPLO, "Operation Penetration" will be implemented. This direct extension of EXPLO during August and September will involve the organization of some 100 smaller conferences to be held throughout the U.S. as EXPLO delegates seek to find five others each to be trained.

Campus Crusade President Bill Bright foresees through this multiplication effect a force of ½ million trained Christians, ready to share their faith on high school and college campuses, in communities, and the military by the Fall.

## WE REQUIRE

A Dough Mixer

A Cookie Machine Operator

and a

Mechanically Inclined Person

We are looking for reliable persons with a natural feeling for quality and equipment. Persons that have foreman aspirations and feel at home in production line operation.

Previous experience is an asset although not essential.

Apply in person or call Mr. De Voest (519) 264-1020 or after hours 264-1730.

## HOLLANDIA BAKERIES LTD.

BAKERS OF HOLLANDIA AND  
ARCHWAY COOKIES

Mount Brydges, Ont.

## PROSPECT FEEDLOTS LTD.

in Forest, Ont. is in need of

## Two Experienced Men

in corn and beef farming.

Modern homes available. Good opportunities and high wages for right persons.

Contact Lawrence Markusse, R.R. 1, Wyoming, Ont., phone (519) 845-3274.

## A very special GROUP flight to

## ISRAEL

September 25th, 1972

offered to you for 15 days including:

Return air transportation from Toronto  
all meals in flight  
2 meals a day for 14 days  
all ground transportation and sightseeing guided throughout by English speaking guide in order to explain all sights of interest  
baggage handling  
accommodation in first class hotel in twin-bedded rooms with bath and air-conditioned  
cancellation insurance.

This tour will enable you to visit Holland on your return flight for a stay of one week in the price included.

Total of all above for only Can. \$875.—.

Send coupon for itinerary and additional information to GLOBE Travel Service, 85 Yonge Street North, Richmond Hill, Ont., or call 884-8191. Toni van Ravenzwaaij.

Please mail information about the Group Flight to Israel.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE NO. \_\_\_\_\_ No. of persons interested, \_\_\_\_\_

## CALVINIST - CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario  
Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Literary Editor: C. W. Barendrecht.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.  
Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. \$6.00	Can. \$11.50
United States	U.S. \$6.50	U.S. \$12.50
Other countries	Can. \$7.00	Can. \$13.50

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

Characters and names in fiction stories in this weekly are imaginary. Contents may not be re-printed without permission of the publisher.

The publisher will not be responsible for the loss of any manuscript, drawing or photograph. The publisher accepts no responsibility for opinions of its authors.





## Prerequisite of Evangelism

It may seem far away but 1973 is quite close by. 1973 is the year in which the christian churches on the North American continent will launch a gigantic evangelism effort. The preparatory work is in full swing. The question seems to be justified whether the churches, or rather the christians will be ready for such a huge undertaking.

We do not have much disagreement in the issue of evangelism being a must. Not because we want to enlarge our churches but simply because the Lord told us to evangelize. He wants His claim on life and on the world to be proclaimed, and that is good news, that is salvation. The acknowledgement of the Lordship of Christ is the redemption of life. Only the Holy Spirit can bring man to this truth. "No man can come to Me, unless the Father draws him," Jesus once said. God is always first in any man's life and therefore also in evangelism. On Pentecost the people did not come first, the Holy Spirit came first and then the people followed.

In evangelism we want the people to come. To come where? Do we indeed dare to invite outsiders to come into our communion to have a closer look in order to see whether we live what we believe? The very thought scares us off already. As much as we are for evangelism, as much as we are hesitant that people from the outside would come and take a close look at our disagreements, our strive, our jealousies, and our divisions.

If we ever want to make such a tremendous effort as the evangelism which is prepared for next year, we have to start where all evangelism starts, that is with the Spirit of God. The Spirit has to move us as well as the people we want to approach. There are numerous books on evangelism and "soul winning", many speakers engage in analysing the correct methods, questions are asked and answers are given how to approach people, but many times it seems an upside down endeavour. Many a church and many an evangelism committee would do well to bow before the Spirit of the Lord before they would start anything.

The Lord never gave any indication how to make a success out of a campaign. In the Divine terminology there is not such a word as success. We can leave the result of any evangelism outreach to the Spirit. He will take care of that. We simply have to obey the command to proclaim, or to teach.

This has its consequences, of course. To bring the gospel to someone else means that one should have that gospel in the first place. To have the gospel is something else than to know the gospel. In John 15 and 16 Jesus makes it very plain but also very emphatic that we should be one with Him and that His word (the gospel) should remain in us. We have to become more and more what we are. Jesus incorporates us as it were into Himself. He is the vine and we are the branches. You cannot think of the one apart from the other. "Without Me you cannot do anything," Jesus said. Someone has said once: "the fruit of a Christian is another Christian." And, to quote the Lord again, "herein is My Father glorified that you bear much fruit."

Evangelism ranks high on the list of priorities of the Christian Church. But it is excelled by the unity of the believer with his Lord. Without that unity all evangelism efforts are bound to fail as far as human activity is concerned.

Apart from the preparation for the evangelism campaign in 1973, if we as christians would urgently beseech the Lord to make that unity with Him more real and genuine, we would be amazed with the results in our christian community. The joy and the gladness would be overflowing to such an extent that others will be attracted by it. And that will be the best evangelism which any church or any evangelism committee can organize.

## Ministers, Consistories,

prepare in time for your catechism classes.

For younger students and for evangelism groups

## "From Genesis to Revelation"

Important doctrines seen in the scriptural context.

The development of God's Covenant plan as revealed in the Bible.

by REV. SIMON VISS JR.

18 Lessons. PRICE \$1.00 per copy.

GUARDIAN PUBLISHING CO. LTD.

BOX 312 STATION B HAMILTON, ONT. CANADA

## Thoughts on Evolution

By MARINUS W. VERBRUGGE  
of San Jose, Calif.

The Naturalists reject the concept of creation by an intelligent Supreme Being but they have never come up with a scientific alternative. After more than a century of searching for a rational explanation based on fact, they gave up and took the whole issue out of the realm of the present. Darwin's contribution to the cause of atheism is that he removed the problem into the misty past and introduced faith and conviction, the very things which the Naturalists have been crusading against so fanatically. This is called relative science. He admitted the weakness of his theories and sub-theories and expressed the hope that later scientific research would confirm his convictions. This hope has gone up in smoke.

At the present time it is known that the prerequisite for all forms of life, from virus to atom, is the DNA molecule. This molecule has been structurally copied in the laboratory. This was such a difficult and complicated process that it was hailed in the world press as a major scientific achievement.

Anyone who believes that this can come about by chance is not a Rationalist, but a Mysticist. Later generations of Naturalists have followed in Darwin's footsteps. The whole confusing web of supporting evidence for evolution is like a large structure without a foundation, or less than that. It is like a movie town, nothing but walls and gables, no buildings at all. The public is like children walking down Main Street of Fake Town, believing it is all real.

When reading the history of the evolutionary movement it seems impossible that this fraud ever gained widespread acceptance. Each time a trumped-up claim proved to be based on inaccurate observation.

It is interesting to observe the tactics of the Naturalists. Here are a few examples:

### Examples

Claims of genetic change receive headlines — denials a few words in fine print on the back pages. A whole list of false claims is still classified as being the mechanics of evolution and labelled as different schools of thought. Reading a high school biology textbook is a revelation to the informed observer. Some 25 pages are filled with explanations of how spontaneous generation of life is thought to have occurred. Each chapter deals with one phase of this process, the first begins with admitting that it is a hypothesis. Succeeding chapters commence with acceptance of the results of the preceding hypothesis as fact and proceed to build a new hypothesis on this foundation, etc. This is part of the methodology of Evolutionism.

### Proved Knowledge

All real progress in human knowledge is based on solid, well proven facts. Lavoisier and Pasteur, known as the father of the sciences of chemistry and microbiology respectively, left nothing to chance. Their findings were tested and cross-examined at international meetings of scientists before being accepted as fact and they caused friction and envy. Lavoisier's death by execution was

largely the result of disgruntled competitors whose theories he had proved to be wrong. But Lavoisier's methodology is practiced and adhered to in all scientific research and is responsible for an avalanche of human knowledge in all fields but one.

This field is the riddle of origins, both of non-living and living matter. How can matter emerge in a vacuum? How can life generate from inert material? Einstein solved many problems by applying the method of Lavoisier. But when he faced the origin of elements and the universe, he came to the limit of his and all human reason and comprehension. Being an atheist by conviction, he would not accept the concept of Creation. False pride prevented him from admitting impotence and defeat. So this pillar of rationalism succumbed to relativism which is the modern word for convictions' mysticisms, and old wives' tales!

"There is nothing new under the sun" said wise old Solomon centuries ago. How true this is! People have not changed from Adam to Einstein. Human traits are the same as in previous times. One trait is to start guessing and speculating when confronted with a problem which is not understood. Ignorance has always been

the Father and Mother of conjecture.

### Adhering to Facts

When the early scientists solved a number of age-old problems, they resolved to do away with all convictions and adhere strictly to facts. But the old riddles were replaced with new ones. In fact, the larger the body of knowledge becomes, the more vast becomes the realm of the unknown. This is particularly true of living organisms. The life sciences can be divided into two totally opposing factions: the exact and the relative. The staggering increase in knowledge of living things is the result of the scrupulous application of the principles of exactness. But the tragic fact is that the Relativists do most of the talking. They are dogmatists, the spiritual leaders who have practically replaced all religions in the advanced nations. They indoctrinate, confuse and mislead our youngsters from kindergarten through college. They craftily use facts and fiction in textbooks. They use the increase in knowledge to impress the ignorant with the accomplishment of science, but fail to come up with facts that prove their pet convictions. Every experienced geneticist will privately admit that species are not changing, but few will stand up and testify because their livelihood is at stake. The babbles between Naturalists and Creationists is heavily in favour of the Naturalist. This is because

the Naturalist pretends to be dealing with facts while the Creationist clings to his convictions. Mainly this is because most Creationists are not trained scientists and most scientists are committed to, and heavily indoctrinated on, evolutionary theory. The fraud of evolution can only be defeated if it is exposed. Evolution is the result of naturalistic convictions. There is nothing scientific about it. The future of all religion depends on the realization of this fact. Solid education in the true facts of genetics and constant exposure to all fallacies of evolution are essential to a revival of faith in this scientific age.

### Evolution, a Fraud

The line between fact and fiction, the genetic code and the environment, the limits and nature of true genetic changes, the difference between life functions and life itself, must be established. This is exacting study and needs many specialists in different fields. Being a thankless and unrewarding job, Creationists are at a distinct disadvantage, especially in America where the State controls and finances public education which is totally controlled by atheists. The first step is to re-convince all religious denominations that the theory of Creation is based on scientific fact and evolution is the biggest fraud ever perpetrated!

(From: "Bible-Science Newsletter".)

## GOD SHOOK AND WILL SHAKE THE HEAVENS...

### SOME AFTERTHOUGHTS AFTER READING THE BOOK WORLDS IN COLLISION

By Immanuel Velikovsky  
Dell Publishing Co. Inc.

Have you ever wondered how it was scientifically possible that, on the command of Joshua, the sun stood still in heaven, "and hastened not to go down about a whole day"? Josh. 10:12.

Of course, WE know now what Joshua most likely did not know, namely that it was not the sun that stood still, but the earth. But what difference does that make? Was not the outcome the same? And was not the miracle all the same? Moreover, let us not "look down" upon Joshua for using that expression when he was talking to the sun because, in spite of all our advanced knowledge about the solar system, we would have used the same words that Joshua used if we had been in the same circumstances and... if we had the same faith as Joshua had! Do not even we still talk about the sun as "coming up" and "going down"? And do not such phrases belong to the same family as "standing still".

The important question is now: Did the earth really stand still? You can satisfy yourself with a simple experiment now about what must have happened in those eventful days of the conquest of Canaan by the people of God. Take a small freely turning globe by the foot of the globe-stand in your left hand so, that the tilted axis points to the right, away from you, but hold the globe straight up. Imagine the sun as being somewhere to your right, say in the form of a table lamp. Now find Palestine on the globe and, putting and holding your fore-finger on it, turn the globe very slowly to the right so that the sun "comes up" in that part of the globe where Palestine is. When half of the globe will be facing your imaginary sun, the day in Palestine will be about half gone then. Now introduce another movement of the sun: turn the globe, STAND AND ALL, slowly in the direction of the tilted axis, so that the axis begins to point horizontally in the direction of the sun. Simultaneously keep up your first movement, and it will become quite clear why the sun did not go down that whole extra day, and did not "stand still" either! On the contrary: she

made a double movement (besides her revolution around the sun), one from West to East, and another from North to South. That the west-east movement was not greatly disturbed by the north-south movement can be proven when we try to push a turning top sideways. The top will lean over to the desired angle and straighten up when released again, but it will not stop turning on its "axis" until it runs out of "power".

This shocking miracle now took place by the almighty Providence of God at the same time that mother earth was involved in the greatest cosmic upheaval in all history as a result of a "collision" between the earth and the comet Venus. Velikovsky maintains that Venus was first a comet, and joined the family of planets WITHIN THE MEMORY OF MANKIND approximately fifteen centuries after Adam and Eve. Tremendous, stupendous forces are coming to bear on, and released by, two celestial bodies during and after such a close contact with each other.

Mankind has experienced the "peaceful co-existence" between planets and comets for so many centuries now that it is almost impossible for us to make ourselves aware of the fact that more than once in the dim past there must have been war in heaven" (Rev. 12:7) though not a spiritual, but a material war. But a war all the same. At least, to the people that lived on the earth in those days it must have looked like war. With hundreds of foot-note references Velikovsky shows that all the religious literature of all the peoples on both hemispheres can be traced back to those "signs they saw in the heaven" and to the catastrophes and cataclysms that accompanied them on earth. Thus he claims that the earth's orbit changed more than once and with it the length of the year; and that the geographical position of the earth's axis and its astronomical direction changed repeatedly.

Look what happens when you swing a pail, half full of water, extra dry, and did not "stand still" either! On the contrary: she

one grab your swinging pail right on the movement when it is at its highest point in the air, and then see what happens! Sure you will outlive this "catastrophe", just like the earth outlives hers! But the scars remained! Those scars are all the folds in all those mountains and layers of rock, and all the mysterious mixings of all those different types of rock; and all the skeletons of human beings they find deep in the rocks where they should not be; and the sea-shells they find far removed from where they are supposed to be; and the bodies in deep-freeze of whole herds of mammoths, some still with the green feed between their teeth (did the icy polar-climate suddenly come over them?); and a whole civilization called Atlantis buried under the waters of the Atlantic Ocean; and many, many more! Read the book, and you will read all about it. Even the calendar had to be changed repeatedly, not because the mistakes man made, but because celestial bodies changed their position and their times of rotation and revolution more than once.

Velikovsky maintains that the earth went through the tail of the comet Venus at the time of the exodus of the Israelites from Egypt, and that the miracles that God used to free His people from the terrible yoke of slavery were the direct results of the catastrophes that accompanied this collision on earth. Fifty-two years later there was another encounter between the earth and Venus,

(Continued on Page 4)





WORLDS IN COLLISION

(Continued from Page 3)

and that caused the "toppling over" of the earth's axis like we saw it in our little experiment. As a result of these repeated contacts with the earth Venus lost most of its tail and became a planet, and a very bright and beautiful one at that, which fact earned it the names of morning-star and evening-star.

Centuries later it was the planet Mars that was "responsible" for the annihilation in one night of almost the whole army of Tennacherib, and for the sun's shadow going backwards ten degrees in the sun-dial of Ahaz. II Kings 19.20.

None of all this was written by Velikovsky with the special purpose of "strengthening the faith in the Word of God". He quotes the Bible numerous times and maintains that hundreds of messages given by the prophets Amos, Isaiah, Joel and Micah, as well as many passages in the Psalms, which always have been understood to be "poetic exaggerations" must be taken as to have happened LITERALLY. To him the Bible is just another source of information, and—very apparently—reliable information!

Now if this is not a stroke of Divine Irony! While our own religious leaders, to wit the men of the so-called "new theology," exert all their power and influence trying to make the people believe that, after all, the Bible is not such a reliable book as we always

had thought, and that we, more specifically, cannot rely on it as a source of scientific knowledge... here comes a man, not professing to be a christian, but a scholar of high rank, who studies natural sciences, history, law, medicine (M.D.), biology, and psychology, and proves to us with many quotations from the Bible that the Bible is the most reliable book we have!

"Worlds in Collision" might very well turn out to have been the most outstanding publication of the twentieth century, at least from the viewpoint of the true Believers. Because it brings the Bible so much closer to us. It makes us understand so many things that we have always just taken for granted when we read them, not giving them much thought, like for instance in the case of the terrible events that took place when God led His people out of Egypt. When we read the references to those events in the Prophets and Psalms, we take them as poetic exaggerations, such as: "God shook the heavens and the earth." Now we have to take that literally. The heavens and the earth really shook and trembled at that time. And what has to concern us most of all, and the whole world for that matter, is this: Just like the Lord shook heaven and earth when He led His people out of Egypt, even so, and in the same way, will He shake the heavens, and the earth, the sea and the dry land again at His second coming, this time to deliver His New Testament people, His Church. See Haggai 2:5-7; Hebr. 12.26, 27; II Peter 3:10-12.

B. BOULOGNE

Albuquerque Phone Listing: 'Christ Jesus 265-0730'

Albuquerque, N.M. (EP) — "Christ Jesus 265-0730" is a listing in the Albuquerque directory. Dial the number and a voice answers: "Christian Assembly." The voice belongs to John Leary, a 32-year-old former teacher who is now a hospital nurse. Mr. Leary

told The Albuquerque News, a weekly, that listing his number in the name of Jesus Christ was "a calculated move to reach troubled or searching people."

"When we meet people on the street or in the parks, they won't remember the name Leary," he explained. "But they will remember Jesus Christ, and when they are in trouble or need some food and counseling, they remember to call Jesus Christ."

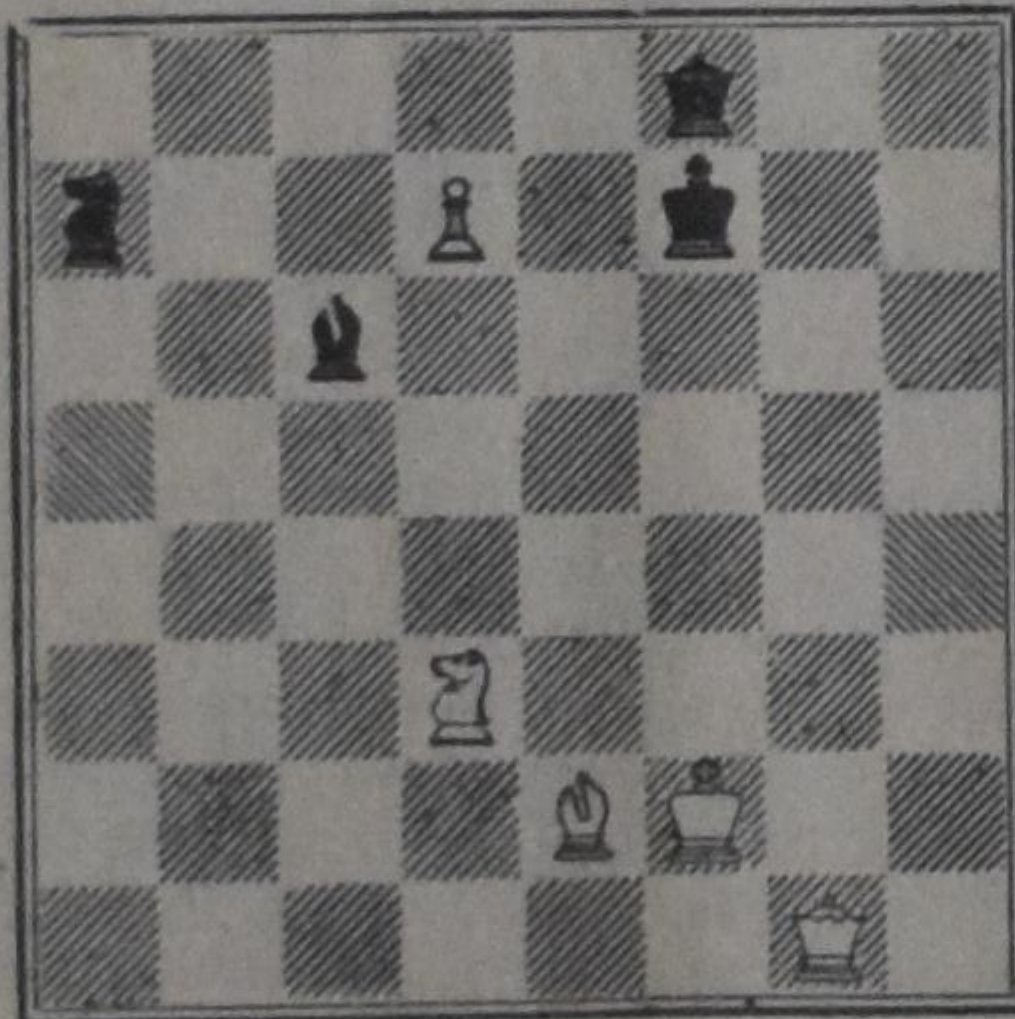
Let's Play Chess

Editor: Charlie Hess

FOR YOUR ENTERTAINMENT

This time I want to present one of the famous endings, produced by the Russian composer A. S. Seletsky. In 1933 he won a first prize with it. By the critics this marvellous study was called "An astonishing illustration of smothered mate". That is a well fitting description. At a first glance how would you ever guess that this position would end up in a smothered mate? Let us see:

White: 5 pieces



Black: 4 pieces  
White to play and win!

1. Q-N5 (Dg5)!, K- K3ch (Ke6)! (Not 1. —, BxP (Ld7:)? 2. N-B4 (Pf4), 3. B-R5ch (Lh5). Or 1. —, Q-K2 (De7)?, P-Q8/Q (d8/D) wins.
  2. K-N1 (Kg1)!, KxP (Kd7:;) (Not 2. —, BxP (Ld7:); 3. B-N4ch (Lg4), K-B2 (Kf7); 4. N-K5ch, (Pe5), K-K1 (Ke8); 5. BxB (Ld7:;) mate.
  3. N-B5ch (Pe5), K-B1 (Ke8) (3. —, K-Q3 (Kd6)??: 4. Q-N3ch (Dg3), K-Q4 (Kd5); 5. B-B4ch (Lc4sch), KxB (Kc4:); 6. Q-N3 (Db3sch) and wins the Queen.
  4. B-R6ch (La6), K-N1 (Kb8);
  5. Q-N3ch (Df3), K-R1 (Ka8);
  6. B-N7ch (Lb7), BxB (Lb7:);
  7. N-Q7! (Pd7), Q-Q1 (Dd8), just to guard mate by N or Queen, but this will not help either:
  8. Q-N8ch (Db8sch), QxQ (Db8:); and finally the time has come for the "smothered mate" which first seemed impossible but it is really going to happen:
  9. N-KN6 (Pb6) MATE.
- It is worthwhile to keep this fine gem in your collection.

HI NEIGHBOURS!

Perhaps you have all had an experience similar to mine: you have a birthday coming soon and your family asks: What would you like as a gift? Please give us a list.

When children were small and this request was made, the list would probably read: (For Dad) shaving cream or after-shave lotion, a new pen, something for the tool box or his hobby. (For Mom) she could always use a pretty teatowel, apron, perfume which could be bought for 50 cents a bottle, writing paper or hand lotion.

As children grew up and spending money became more abundant, the list might include a tie or socks for Dad, nylons for Mom or even a bouquet of artificial flowers.

Then comes a day when parents reach an age where they might say they're "over the hill" and again the same question: What would you like? If you are a parent you will understand when I say: "Only one thing I would like most of all: Time." So let me put it in a verse because as I sit here writing to you, I picture children listening too. Perhaps the children are parents already as some of mine are and they may understand what I mean.

What would you like? you asked of me.  
You've asked this oft before.  
You asked it as the age of five,  
Again at twenty-four.  
I kept in mind your little bank,  
Which was not full of dimes.  
I knew you'd spend it all on me,  
You've done it many times.  
When spare time job gave you a wage,  
With affluence you felt blessed.  
You chose with care and love the gift  
You thought I'd like the best.  
I treasured all, and some still do,  
They hold a precious place  
The love you felt shone in your eyes  
And in your happy face.  
Now we have all become "of age",  
For you as well as me,  
We may have passed our "middle age",  
You've not reached thirty-three.  
Our wishes all changed with the years,  
Our needs have done the same.  
Our special days too have not stopped,  
It seems they faster came.  
And so once more we're hearing now  
The question told before.  
What would you like? it seems as though  
It makes us ponder more.  
I have one wish you can not grant,  
But yet it must be said:  
I am always running out of Time.  
And where can Time be had?  
One cannot buy or barter for  
One second more per day.  
And yet I'd love to stretch each hour  
And keep the night away.  
I feel the days are rushing by,  
And there's so much to do.  
So many books I'd love to read,  
Our Weekly papers too.  
The views and interesting "talks"  
To keep one "up to date",  
To know what makes our young ones tick,  
For that I'll stay up late.  
From every source the papers come,  
The mailbox gets its fill.  
And every week I run behind,  
There's always - - one more - - still - -  
Then there are notes that I should write,  
More often birthdays too.  
I have remembered them too late,  
"Belated" - - quite a few.  
So often I make up my mind,  
To call a lonely friend;  
The day speeds on, I put it off,  
Until the time is spent.  
I should have done - - so many things  
I meant to do - - much more.  
I put it off - - till I forgot,  
I'm out of time - - once more.  
As I look back to years gone by,  
I thought life was so long,  
I would have time for everything,  
I know that I was wrong.  
Our days on earth are quickly spent,  
We'd better get it straight,  
For if we wait till later on  
We may be much too late.  
So child of mine, where'er you are,  
What does a parent want?  
Perhaps need is a better word,  
I hope you understand.  
We need more patience every day,  
For doing what we can,  
To help someone along life's way,  
More love for fellow-man.  
And if we feel we're short of time,  
To do the things we should,  
Then to have judgement to do first  
What's best, and fine and good.  
To realize we're only man  
And never will be blessed,  
For what we've done or left undone,  
But: Have we done our best?

Clergy Organize for Miami Democratic Convention

MIAMI (EP) — Religious leaders here hope that the kinds of incidents which marred the Democratic National Convention in Chicago and the Republican National Convention, in Miami in 1968 won't happen here this summer when the Democrats meet to select their Presidential candidate.

Organized as the Religious and Community Leaders Concerned with the Democratic National Convention, the ministers' and laymen have set up the Inter-religious Coordinating Center. Their purpose is to "attempt to identify the role of religious and community leaders in providing an atmosphere in which the democratic process can function effectively."

A chaplain service, information centre, and roving observer will soon begin functioning in preparation for the political convention this year.

The day following this letter I rode to work with a fine young friend. He had left his Bible on the seat and I looked inside the cover. He had pasted a poem on the fly-leaf that fitted in so beautifully with my thoughts that I asked his permission to share it with you:

FOR THE FUTURE

By Janie Pearson Faulkner.

If I could turn the hand of time  
If only for a day,  
I'd live again those precious hours  
Which fled so fast away.

I'd live again that moment when  
I could have - - by a smile  
Made life a little less unkind,  
A little more worthwhile.

I would recall the thoughtful words  
That I forgot to say.  
And all the songs I could have sung  
To brighten someone's day.

I cannot turn the hands of time,  
But God depends on me.  
The moments fast are slipping by  
Into Eternity.

Lord Jesus, Thou dost understand  
How weak I am and frail.  
Help me to lean completely on  
The arm which can not fail.

And when this life on earth is done,  
And Thy face I shall see,  
May I recall no wasted hours  
In working Lord for Thee.

Greetings from  
Your Neighbour.

Edmonton

A train.  
Hollow whistle flings its sound  
across the city  
streets  
straight lines crossing  
in blocks patterned  
sky line  
shriveled buildings, neat bungalows,  
high rise dominated  
traffic  
droning trucks match screaming sirens  
far into the night  
river  
a V-shaped slash  
through green valley's  
bridges  
curved arms hold together  
its separate parts

Edmonton.  
Laverne Van Ryk

PROFESSOR SAYS CHRISTIAN FAITH DEPENDS UPON SCIENTIFIC FACT

tific method the question is important and the answer is not far to seek."

The professor at Virginia Poly-Blacksburg, Va. (EP) — Thetechnic Institute's Department of Christian faith depends upon scien-Mechanical Engineering concluded tific fact — the scientific fact of that without the Christian faith the resurrection of Jesus Christ, the scientific method is meaningless and that no true science is less and that no true science is Writing in the January 15, 1972 possible.

issue of Bible-Science Newsletter, Unless God communicates truth Robert L. Whitelaw, said an equal-to man, the professor declared, ly cogent question for our time is, "man may 'learn' much that is "Does scientific fact depend upon useful, but he can never learn the Christian faith?" anything that is truly true or

"To the reigning high priests of truly false, truly right or truly atheistic humanism the question wrong."

is beneath contempt," Mr. White- It is time, he said, "that Christ-law says. "But to the thoughtfulness challenged a groping world scientist who ponders his scien-with this fact."

Yearbook Chr. Ref. Church 1972

The yearbook 1972 is lying on our table and I took some time off to go through the statistics and compared them with the 1971 statistics. Where the number of churches is not growing anymore, also the number of new members is not very great (905). The gain through evangelism and received from other denominations was only in 373 members but the losses are 583 left for other denominations. 206 resigned as members, and excommunication and erasing took another 93 members. It looks as if the Chr. Ref. Church is losing its grip on its members, especially on the younger generation who are born in Canada and are now coming to adulthood. Mixed marriages don't make a stronger church either.

The number of vacant churches is very small. All who are interested in the statistics of the church do well to order a yearbook from the churches of bookstores.

A. Bisschop.

CANADIAN PART IN THE 1972 YEARBOOK OF THE CHR. REF. CHURCH

Provinces	Churches	Ministers	Vacancies	Members Jan. 1, 1971	Members Jan. 1, 1972
British Columbia	22	21	1	9310	9513
Alberta	31	30	1	12175	12357
Saskatchewan	2	2	0	352	328
Manitoba	4	4	0	1559	1645
Ontario	94	82	16	46056	46553
Quebec	1	1	0	549	496
New Brunswick	1	1	0	100	118
Nova Scotia	4	4	0	746	763
Prince Edward Island	1	1	0	219	202
	160	146	18	71066	71975

Gained 905, of which 373 were added due to evangelism and transfer from other denominations. However, there was a loss of 583 to other denominations, 206 resigned, 36 were excommunicated and 67 erased.

There are two seamen chaplains, two campus ministers, and one minister of evangelism. There are six mission posts. 1524 children and 38 adults were baptized.



## WAS PAUL A "HOME" OR "FOREIGN" MISSIONARY?

ROGER S. GREENWAY

The Apostle Paul usually is associated with *foreign* missions. He is, in fact, considered the "foreign missionary par excellence." His methods, his motivation, his church planting strategy, all are studied and talked about by people associated with the foreign missionary enterprise of the Church. Paul's "indigenous" principles of mission work, for example, are hallowed axioms in foreign missions. Most foreign mission boards will inform you that they are committed to an "indigenous" policy. By this they mean a Pauline approach to church building which insists that new Christians develop their own resources and grow spontaneously under the impetus and leadership of the Spirit, and not of the ever-present, all controlling missionary.

Firm as Paul's reputation has become as a foreign missionary, there are a number of reasons for regarding him more as a *home* missionary than a foreign worker. In order to clarify the point which I want to make in this article, I would like to look at Paul first from this angle.

### Paul Never "Left Home"

In the first place, Paul's ministry was entirely within the Roman Empire, his native land, where he himself shared the rank of the elite by way of his Roman citizenship. Paul was, therefore, more like a home missionary working among the citizens and non-citizen residents of his own country rather than a foreigner working among nationals. By common definition, a foreign missionary is one who crosses national as well as cultural boundaries in order to

reach the people to whom he ministers. He needs a passport and a visa. But Paul needed neither. In a real sense, Paul never "left home."

This meant too that Paul collaborated with people who were not "foreigners" to him. His travelling companions were men of his own race and nationality, and so were most of the people with whom he first made contact as he entered new cities. They were either Jews or fellow Romans, but never people of strange and unknown cultures. They were not "foreigners" to him, nor he to them, in the sense in which we know it today.

### Paul Never Needed Language School

Furthermore, Paul could use languages in his mission work which were his mother tongue. As a Jew and a citizen of the Greek or eastern part of the Roman Empire Paul had used Greek and Hebrew since childhood. All his formal education had been through these languages, and unlike most foreign missionaries in later periods, Paul could use the languages which he needed to know without special "language study," without that foreign accent that is so aggravating to many nationals, and without embarrassing errors or apologies.

Something of the practical value of Paul's ability to use both languages is revealed within the space of only a few verses in Acts 21-22. As he was being led away by the soldiers into the castle at Jerusalem, Paul spoke to the chief captain in Greek, which brought a willingness on the captain's part to

allow Paul to address the crowd of the people to whom he ministered. This fits more the pattern, in the modern missionary era particularly, of the domestic missionary as distinct from the foreign worker. And by this very token, one of the major sources of difficulty between the missionary and the recipients of his ministry was removed for Paul.

### Paul Never Experienced "Cultural Shock"

Culturally, too, Paul stayed within his accustomed sphere. Paul concentrated on the mainstream of Roman society, the urban, cultural centers, and not some remote corner of the world. Paul's own personal background was urban. He did not have to pass through a period of "cultural shock" when he first went to the mission field, for there were no radical differences between his accustomed cultural patterns and those of the urban Roman world which he set out to evangelize. Even remote Spain was anything but a barbarous land in the usual sense, for it was probably the most Romanized of all the provinces of that day. There is a world of difference in the experience, for example, of a Wycliffe translator who goes from modern America to a remote Indian tribe, and the experience of Paul when he travelled from Antioch in Syria to Antioch in Pisidia. In this sense, too, Paul was more like a home missionary.

### Paul Was Never the "Rich Foreigner"

The fourth reason for regarding Paul as much a home as a foreign missionary is the fact that his economic level was similar to that

of the people to whom he ministered. This fits more the pattern, in the modern missionary era particularly, of the domestic missionary as distinct from the foreign worker. And by this very token, one of the major sources of difficulty between the missionary and the recipients of his ministry was removed for Paul.

This advantage came naturally for Paul. It was not a matter of his "going native" or of voluntarily divesting himself of certain economic advantages. Unlike modern missionaries, Paul was not associated with a rich and powerful nation from which his converts could expect material assistance. He himself received no salary and was often dependent on what he could earn in secular employment. Instead of them looking to him for financial advantage (as the whole world has been taught to look to America for what it can get), Paul often was the recipient of the generosity and hospitality of the Jews and Gentiles with whom he came into contact, and without the slightest possibility of ulterior motives. The danger of "rice Christians" attaching themselves to Paul was out of the question. The evangelizer and the evangelized stood on the same economic level, not by paternalistic condescension but by equal status within the same environment. If there was a difference, the advantages lay with those to whom Paul went.

### How "Pauline" Can We Be Today?

When all these factors are considered together, it becomes clear that not everything in Paul's missionary methodology can be applied to the modern situation. Paul knew nothing of some of the problems which confront modern Western missionaries who must adapt to cultures radically different from their own, struggle with difficult new languages, sometimes first reducing these languages to writing and translating the Scriptures into them. Modern Western missionaries on foreign fields min-

ister to people who in many cases are desperately poor and who know full well that the missionary who speaks to them of God's love and mercy has behind him a nation and a Church with tremendous material resources which can relieve their need. All the difficulties and tensions that are involved here lay outside Paul's experience. In a very real sense, Paul never "went abroad." He was always within the Roman Empire where his citizenship guaranteed his status. He was always within the social context which he knew best and to which he belonged by birth and education. He remained, even in his travels, within his natural milieu.

The modern foreign missionary, on the other hand, daily walks the streets of countries different from his own, he is always very noticeably the "foreigner", and he is always identified, for good or bad, with his country of origin. These differences between Paul's situation and that of the modern Western missionary should make us cautious about any hasty applications of Paul's methods. There is a limit to the extent in which we can be "Pauline" in the modern foreign missionary situation.

### Why Limit Paul to "Foreign" Missions?

Enough has been said to indicate that Paul was just as much, and maybe more, a "home" missionary as a "foreign" worker. Why then, on the basis of elementary logic, are discussions of Paul's missionary principles kept so exclusively in the area of "foreign" missions? Why are Foreign Mission Boards, and foreign missionaries, supposed to concern themselves about "indigenous" principles, self-governing churches, self-supporting churches, and self-propagating churches, while their counterparts on the "domestic" scene shrug off Paul and follow policies so contrary to what we demand on the foreign field? Where, for example, is the "Roland Allen" literature of home missions?

It is my personal opinion that the distinction between "home" and "foreign" missions is an anachronism in the modern age of missions. Displaced Christendom can hardly call Europe "home" any more, and the lights are going out fast in America, too. Today, with the worldwide dispersion of Christian peoples and the growing displacement of the Church everywhere, Paul's missionary strategy perhaps takes on more significance than at any time since the first century. But we will miss the point altogether if we keep on restricting Pauline missions to overseas and do whatever tradition and expediency dictate at home.

From 'Missionary Monthly'

### Presbyterian Church In Burma Organized Without Western Help

(Grand Rapids) — The Presbyterian Church of Burma, with 11,000 members, was formed in 1956 with 43 founding members, all of them new converts. No European or American missionary led to the formation. Immigrants from India settled in the Chin Hills in North West Burma and were accompanied by a few energetic evangelists who led sufficient persons to Christ so that a congregation could be organized. Later settlers from India also established a Presbyterian church in the plain of Kale Kabaw. In 1962 the churches in the hills merged with those on the plain to become the Presbyterian Church of Burma.

A major problem facing the Burmese church is one of communication. Although Lushai is the lingua franca, all published materials have to be made available in four different languages. The church has 12 ordained pastors to serve 80 congregations scattered over an area of 20,000 square kilometers. Many of the villages are accessible only on foot over high mountains. (RES)

J. J. Boul.



## From the Mailbox

### RIGHT ON!

Dear Mr. Editor,

One who reads a lot must be in full agreement with the statement of the sacred author of the book of Ecclesiastes, that of making books there is no end and that much study is weariness of the flesh.

From our own experience we know how true this is. Our weekly search through papers and magazines can be compared with a tiring trip through the California and Nevada deserts in a car without airconditioning, a mighty weariness of the flesh!

On such a trip you learn to appreciate the oasis, the place where water is and shade! This week on that never ending journey through the wilderness of periodicals and diverse kinds of study materials I struck water, when I unfolded Calvinist-Contact and read the excellent article of my esteemed colleague and friend, the Rev. L. Mulder, which he wrote under the title: "Letter to my teenage girls". Although I knew that, considering both age and sex, this "letter" was not written for me, I felt remarkably refreshed and encouraged after reading it. We need more of this kind of edifying, soul-and-body refreshing articles!

This is exactly what Rev. Mulder's girls and my boys, yes, all our young people need: a positive evaluation and a clear appreciation of our Reformed creeds and heritage. What our children are crying for is positive leadership, surrounded as they are by spiritual immaturity.

We are confronted in our circles with leaders who go all overboard when, against their own expectation, a sick person gets healed, or when they see a person saying goodbye to the rough and tough reality of life by indulging in a joy-loaded and ecstatic speaking in tongues.

This seems to be the age in which, in order to be counted, you must be mightily impressed by all kinds of winds of doctrine no matter from which direction they are blowing. Today's young people are asking for new sounds and concrete action-statements. Well, the other day I made in public the statement that the older I get and the more I study, the more my appreciation for our reformed confessions increases. Judging from the effects it seemed to be a rather startling and revolutionary statement! The maker of this statement was apparently far behind the times, or — maybe — ahead of the times, but certainly not "with it", because in 1972 one is supposed to cheer the unfamiliar things and to question the familiar.

And yet, I notice that both old and young are stimulated and stabilised seeing a full commitment to that which is reformed. Amid all shakiness all around it gives them a sense of security and a sense of belonging to God's own Covenant-people. And that's exactly what Rev. Mulder's girls and my and your children need!

With cordial greetings,

Rev. A. De Jager,  
Artesia, California.

## VAN'S MOVING & CARTAGE LTD.

J. Vander Wal, President.

- TRUCK LEASING
- TRACTORS AND TRAILERS
- STAKE TRUCKS

181-183 Front St. East,  
TORONTO 2, ONT.  
Tel.: 366-1556-7-8



## THE WORLD AROUND US

# ELECTIONS IN ITALY

On May 7 the Italians are going to elect a new government. That is, they hope that a new government can be formed when the elections are over. To say that the political situation in the country is somewhat chaotic is putting it very mildly. There are 82 parties contesting the election, and although many will not receive enough votes to get even one of their candidates in parliament, the number alone testifies to the political malaise within the nation. The upcoming elections are one year premature — the coalition government of the past few years has been unable to provide efficient leadership and to heal the many sicknesses within the country. Four cabinets in two years testify to the inability of the parties to come together and agree upon a political solution for the problems.

One of the problems is the economy of the country. Last year there were numerous strikes which disrupted virtually all aspects of life at one point or another. Although the government would not admit it, there were approximately one million unemployed in Italy, and that while thousands of Italians fled their homeland to labour as 'guest-workers' in other European countries. Because of the poor economic situation, and the unstable political climate, capital has been leaving Italy in large amounts. There is a law that each person may take slightly less than the equivalent of two thousand dollars out of the country, but the law has been flouted by a great many people. Conservative estimates have it that close to one billion dollars left Italy last year, and ended up in Swiss banks. Investments in the Italian economy has therefore lessened and this in turn has worsened the economy.

One aspect of the confused economic situation is the position of the labour unions. Unwilling to curb their demands, they have disrupted the productivity repeatedly by calling their workers out on strike. The major unions have virtually broken the ties with their parties and have instead joined together to create a 'workers versus the rest' situation. The three largest labour unions: the CGIL under the leadership of the communist Luciano Lama, the CISL under the Christian-Democrat Bruno Sordi and UIL wherein the social-democrats and the republicans have joined together, are working to create one organization which will look after the interests of the workers. Because the ties between the parties and the unions have become weak, any new (coalition) government will be faced with immediate demands from the workers.

Another division within the country, and a hotly contested election issue is the divorce law. Although the law was passed by parliament in 1970, there will still be a referendum held over the divorce law. Up to a few months ago the question whether this referendum was against the constitution was not decided by the supreme court, but now it has decided that such a referendum is quite legal. Especially the parties who are opposed to the divorce law — the Christian-Democrats, neo-fascists, republicans, and a few smaller parties — are trying to make political gain out of this question. Since the Vatican has come out very strongly against the divorce law, there is a good chance that in a referendum the divorce law will be nullified. In the fifteen months or so that the law has been in existence, each month thousands of Italians have legally terminated their marriage, and thousands more have requested divorce. This is not because Italians have suddenly become immoral, but simply because since the

departure of Napoleon Bonaparte divorce has not been possible in Italy. Nevertheless, the largest political party in Italy — the Christian Democrats — has announced that in the next parliament it will again work to get the divorce law thrown out as soon as possible. Part of its election campaign is directed against the middle aged Italian women who are told they may well lose their husbands if the Christian Democrats are not in the majority in the election.

The chaotic picture of the election stems in part from the fact that they are held one year earlier than would normally be the case. In the political life in Italy there is still the old Roman custom of 'clientela' — binding the client. Most politicians do not think about their 'clients' until a year or so before the election, and many young parliamentarians were therefore surprised when the early election found them without having honoured their previous election campaign promises. The general expectation is therefore that at least one-third of the members of parliament will lose their seat, and this adds even more uncertainty to an already very uncertain situation.

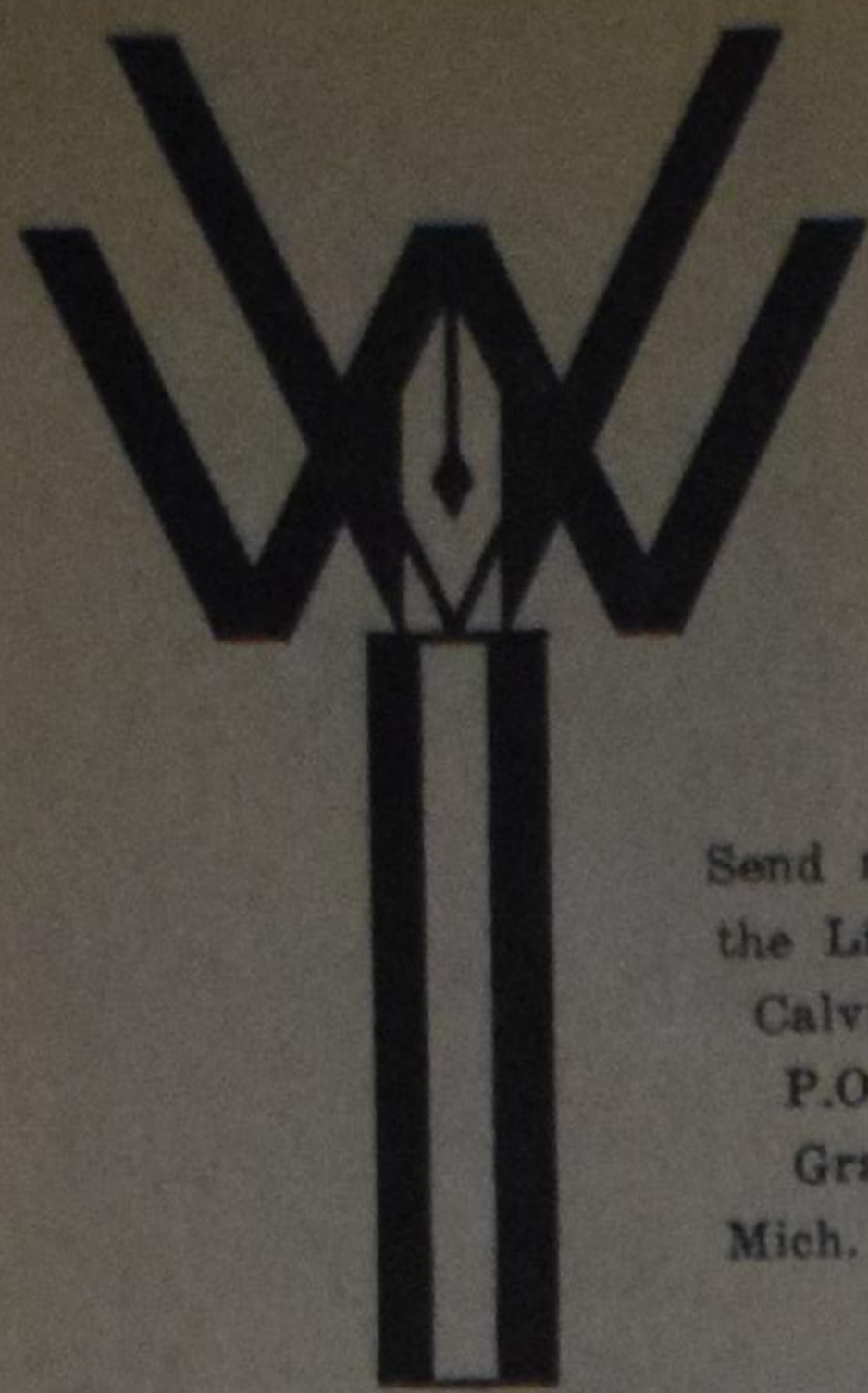
Many of the new parties have no chance of success whatever, but they can nevertheless confuse the voting pattern for the larger, older parties. Many people fear the party which will get the greatest increase will be the neo-fascists. They only had 30 seats (of the 630 seats in parliament), versus the Christian Democrats who had 265 and the Communists with 171 seats, but many Italians have become weary of the chaos, the violence, and the disruption of law and order, and are paying more and more attention to the fascists who are demanding a new constitution establishing a strong presidential system. The last time that a premature election was held in Italy was in 1924 — the year Mussolini swept to power.

The violence during the elections does nothing to lessen the appeal the neo-fascists have for those desiring law and order above everything else. That the police had to call up 3,000 reserve policemen in the last week of March because the violence increased so much indicates to what height the tension has grown. Various anarchistic groups have clashed with neo-fascist groups and a number of people, often students, have been killed or are in hospitals. And this while the election is weeks away yet.

If there was any hope that the elections would bring a solution for the political malaise of the nation, it would not be so bad, but this is not the case. If the Jesuit magazine *Aggiornamenti sociali* proves to be correct in what it has written about the post-election period, Italy's troubles are far from over. The magazine predicts that the tensions within the nation will increase, that the extreme right-wing parties and the neo-fascists will increase in strength, that the Christian Democrats will lose a great deal of support, that it will be very difficult to form a new cabinet and that it will not be stable once it is formed, and that the (postponed because of the elections) referendum over the divorce law will increase the internal divisions even more.

It is a fact that election predictions do not always come true, but judging from the current situation in Italy, the above prognosis may very well be correct.





# Young Writers

## New Barbarism

(With apologies to Max Rafferty)

So I was told, "... you're picayune on trivialities of being: hair styles, the nude, the beards, and smell, what's so odd, say can you tell? Must you say all have relation to the well-being of a nation?" Let me reply, that hairiness is not allied to scariness, it is the hallmark of the savage, the forest beasts that stink and savage. It's not because such exhibition is shocking to my disposition. The beasts of forest have no scent they bathe themselves by accident, they have no knowledge of offence of reeking odours, common sense just tells — that the monkey's smell is different from the skunk's cell. Centuries of effort we negate when beast and ape we immitate, we bring ourselves back to the cave from which some "Pitt-down men" escaped. It took man many thousand years to free themselves from brutish fears, The *homo sapiens* victorious and King Kong met defeat inglorious, and from that time natural instinct drew the divergence of distinction. Now we plunge back to barbarism, no longer is there any schism, slobbism is a mark of honor, our culture raves rock-combo donor, asphyxiated by "rock" fumes the Age of Science hails its doom, and so in spite of bomb and shells past history repeats itself. We're told the ancient Egyptian whose shaven, shorn clean description is shown on tombs and pyramids was overthrown by hairy Hyks, an unkempt tribe the Hyksos was it brought all culture to despair, but crew-cut Greeks in turn were heroes and reigned until the age of Neroes, the latter, too, a clean civilization borrowed much from the conquered nation, in fact, the Romans, bent on pleasure, made national bathing their chief treasure. Alas, the bearded barbarosians had little use for shaves, and lotions, wild man from Danube and Vistula's became southern Europe's terrible rulers; fear and magic replaced fragrance, the towns of Europe were so stagnant, we're told a traveler smelled town shacks before he saw their chimney stacks. The Age of Science brought black cleanness, illiterates were raised from meaninglessness, but oh, this Age has had its day, man's savage speech and violent sway and literary arts obscene eclipse all faith and truth, serene; contorted hairy T.V. faces tell me that culture's gone to pieces.

Jennie Visser,  
St. Thomas, Ont.

## Postscript

I'd rather have Fingers than Toes  
I'd rather have Eyes than a Nose;  
And as for my Hair  
I'm glad it's all there,  
I'll be awfully sad when it goes.

Gelett Burgess (1866-1951)  
"Nonsense Verse".

## Haiku

### FLOWERS

The silky petals,  
Kissed by the wind and sunshine  
Are targets for bees.

Bonnie Van Houten.

### SPRINGTIME

Buds are breaking wide  
Brooks are flowing merrily.  
First Robin lands near.

Debby Winkle.

## Letters

### Note to B.P.

We do not accept anonymous manuscripts. If there is a good reason for doing so, we will use your initials or leave out any references to your name. All material sent to Calvinist-Contact must, however, be signed by the author. We cannot publish material for which the author does not assume responsibility.



## The Literary Scene

### MAILBOX

I've followed with interest the correspondence between Mr. Hugh Cook and you in the Calvinist-Contact, and really appreciate the time and space given to the whole "issue" of poetry. I've tried to figure out and clear in my own mind some of the problems and misgivings of how we, as a Christian people should begin to work these things out:

We all work; we all use tools. If we, as Christian workers don't reorganize where our tools come from, what they are, if we cannot connect them with the rest of what God has created and holds by His saving word, then those very tools will show their rootlessness, in how we work them. Those tools will become incoherent, and/or bastardized. To use a well-known example: the two grimed-up builders were sweating it out, making bricks, when they were asked — what are you doing? The one mumble-snapped: "can't you see, I'm making bricks"; the other: "I'm building the Kingdom of God."

So artists are workmen? Their tools ring out a glory or a curse response to God, in the special way they are used, just as it is with the brickbuilder's unique task. All right, you say, it is in the tool-handling — but its more, its fuller than that. It is *who* it is that handles the tools; the handler with His God-given eyes, ears, hands, heart, and imagination. All these ways that God has made in us, each way that we are, can be used in different tasks; so richly is what He made shouting out of everything a man does. So varied can men's life-work be, life-works that respond, either in curse or praise. As Christians, our *lives*, how we do our work must whisper, sing, groan, plod our praise to Him and His creation. The artist does this as a Christian. We must recognize this, and make room to grow in understanding *who* the artist as artist is.

Artists cannot live in corners. They need builders, mothers, fathers, preachers, labour leaders, who do their own peculiar work as unto the same Jehovah. The emptied out artist also eats his bread by the trudging sweet-smelling sweat of his *imagination*. Let's forget about our notion of an artist as a passive, lounging around receiver of inspiration!

The peculiar way a poet *works* is that he sensitively *perceives* the world. As the philosopher picks at what the world is all about, the garbage collector swangles huge cans of trash into his gobbling truck, and as the sweeper prods the street to cough up its dust to cleanliness, so the artist grinds in playful discipline to weld, mold his words together with his perceiving of things. Each word must have a place, must be fitting, economic; must set off each one, the other, into special meanings. They must be there in rhymed, or free versed, metaphoric or symbolic coherence with what the poet is trying to perceptively get at.

The poet's heart is in his perceiving; it is there where we read what he has written. It is there we let the life-filled words grow and move, when we work *hard* (much harder than we're used to) at unpeeling our eyes and imaginations and try empathetically to get at what he is building. We as readers must explore this world the poet is building. This world is our everyday, "common" one, which good poetry, by placing images, symbols and words side by side in a playfully tilting, overlapping, disrupting way, gives a new clear (more subtle) meaning, to making it uncommon, and special.

As Christian people, we may be able to exercise this gift in a building way! How about it?

(The things that I have so roughly sketched here, I feel should be thought about, perhaps before, and lest we "judge", and quickly measure poetry, literature and all of art by the wrong standards.)

Yours, and thank you for listening!

Agnes Hamstra

### REPLY TO AGNES HAMSTRA

The correspondence to which you refer has, thus far, consisted only of an "open letter" by Mr. Cook. I have not replied to that letter as yet, though other writers have voiced their opinions in reply.

The first part of your letter appears to be based upon a misgiving. The misgiving consists of an erroneous conclusion drawn by Mr. Cook from my "review" of *Six Days* in this weekly. I hope we can keep this straight. What Hugh Cook concludes from what I said is not the same as what I said.

The analogy of the two builders is, in my opinion, not a very good choice. First, builders don't make bricks. Second, the first answer seems more like a correct statement of what the two men were doing than the second one, which is misleading and ambiguous.

The analogy reminds me of the lady who boarded a Chicago streetcar and was asked by the conductor where she was going. The lady answered that she was heading for eternity. The conductor wryly remarked that she must have boarded the wrong streetcar because this one was going only as far as the Loop. The second workman's and the lady's answer are not answers to the question asked, but answers to questions outside of the context of the question. Specific questions are asked in specific contexts and call for a reply that has reference

### BOOK REVIEW

#### FOR SINNERS ONLY, Perspectives on the Lord's Supper Drawn from the Life of St. Paul.

by Jacob Eppinga; Grand Rapids, 1970 (Wm. B. Eerdmans, Publisher); 142 pp.; price (paperback) \$1.95.

Reviewed by C. W. Barendrecht.

After spending a few years working in a religious bookstore specializing in sermons anywhere from the 16th to the 19th century, I have pretty well lost my taste for reading sermons. The reason why *For Sinners Only* is an exception is that this book does not read like a sermon, and is written for people living today. It was given to me as a Christmas present, and I finished it the day after in one sitting.

The Rev. Eppinga approaches the reader with a freshness that exposes him as someone with the ear of a musician, the tongue of a poet, the insight of a theologian, and the mind of a scholar. He never pounds a fist on a pulpit or yells at a congregation. His is the ability of one who with subtlety, with logical development, with true-to-life illustrations, is able to instill a sense of wonder in the reader. He knows when a sentence has reached its maximum effectiveness, and there he puts a period, so as to let the word ring with many meanings into the mind of the reader (or, as the case may be, the listener). Reading his work is not an insult to his language arts teachers, but a compliment.

About the book: the author struggles with the saints who, like Saint Paul, are chiefs, not in saintliness, but in sin. Saint Paul is the man who killed Stephen, who persecuted the Christians, who harassed Jesus Christ himself, and yet...

It is that sinner who writes to the churches about the Lord's Supper. The "Chief sinner" says that a man should examine himself, dig up the forgotten sins, and confess them, and then sit at the Lord's Supper, as a sinner whose only reason for being there is the merit of Jesus Christ.

This book is a penetrating analysis of the real life-and-blood relationship of each person coming to the Lord's table to Him who came to call sinners to repentance.

The book is written not in the jargon of a glorious past, but in a style and a language that reads easily but yet is not overly popularized. Sometimes you may have

to that context. When I ask my first-grade daughter, "What did you do in school today?", I don't expect her to answer, "Dad, I'm working towards a college degree." The response expected from her is one that relates to her "today" in the first grade.

If I have a choice between bricklayers when I plan to build a house, my choice will be on one who knows that he is laying bricks, and not on one who has his mind on something else. I need someone who can build a house. A kingdom does not meet that demand.

I agree that art is hard, honest-to-God work, and I would add that it is 99 per cent perspiration and 1 per cent inspiration, as someone put it.

I don't believe that the 1 per cent inspiration makes sweat "sweet-smelling", as you have it. Sweat is an odor and it stinks whether it comes from an artist or a bricklayer.

The last two paragraphs do, I think, give an insight into the reader's way into poetry. If one considers that poetry is a response to a stimulus in the poet's internal or external environment, and that his poetry may be a response to the Word or to words, it may be evident that the work of the first brickyard worker implies as much the larger perspective of a kingdom as does the second brickyard worker's explicit reply to a question that is not asked.

When I take your letter for what it means rather than for what it says, I think we're close to an agreement. Thank you for writing.

C.B.

to stop to catch your breath because some thought is struck home with such surprising perceptiveness that you can't help but think about it for a while.

To me the content of this book was an affirmation of the faith of the fathers, whose emphasis on "For sinners only" caused them to triumph in the grace of Christ alone.

Perhaps a theologian may some day review the book on its Reformed merits. To me it has been more enlightening than two years of sermon listening elsewhere, and it has deepened my appreciation and insight of what it means to be a sinner both redeemed and in need of redemption.

## Scissor Artist Writes Poetry As Well

In Fonthill, Ontario, lives a lady who once was a nurse in Holland, but now is a full-time artist with her own studio and several books to her name.

Miss Lini Grol is Canada's only known scissor artist, whose book *Scissorscraft* (1969) was published by Saunders in Toronto. Silhouette cutting dates back as far as 300 B.C. and appears to have been practised in the Orient and brought to Constantinople in the sixth century along the silk route. Scissorscraft was the pastime of the very rich, since papyrus was a commodity in those days.

Miss Grol started using scissors at the age of three, and began writing poetry as a child in the environs of Nijmegen. *Silent Thoughts and Silhouettes*, a book of poetry dedicated to Canada and the Canadians, "For a Free Holland", reflects her work between 1945-1970, and is illustrated with her own scissor art.

She has her own TV show, which broadcasts via Channel 8 Cable TV in St. Catharines, Ontario, and in which she promotes the arts, crafts and literature every Tuesday night at 9 p.m.

Her scissor art has been on display in a good number of places in Ontario, and has been used by a greeting card company as well. Three poems from her book "Silent Thoughts" were read by Henk Poesiak at the National Arts Center in Ottawa during the liberation celebrations in 1970 at which the Dutch Canadians also presented the Centre with a 1500 pipe concert organ.

Mias Grol's Fonthill Studio is located at 53 Pelham Street South, Fonthill, Ontario.

Send manuscripts to  
the Literary Editor,  
Calvinist-Contact,  
P.O. Box 1269,  
Grand Rapids,  
Mich. 49501, U.S.A.

## Reflections

I remember those good old days,  
Even at my tender age. . . . of eighteen.  
Cleaning out closets used to be a chore,  
but not anymore.  
I see before me those mystery books  
so worn . . .  
so loved . . .  
I remember reading them three times over,  
just to face that villain as bravely as the heroine!  
I laugh as I look at that lopsided painting  
on the wall.  
It isn't very neat. . . .  
the colours run,  
there is a green smudge on the sky . . .  
But I did it and it is mine!  
(Even though it was a paint-by-numbers.)  
Look at those old cut-out dolls.  
I made them myself. . . .  
all twelve of them!  
The crayon has all disappeared,  
but the love that went into them  
will never fade.  
My doll is lying in that dusty corner.  
Her eyes don't close anymore . . .  
my brother bit off her toes . . .  
I think her name was Christina.  
I wonder why I keep her?  
She doesn't walk  
or talk. . . .  
She doesn't even have any hair!  
Beside her in a box, lie her clothes.  
I made them . . .  
You can tell by the large stitches.  
Again my eyes rest on my books.  
There must be nearly fifty there.  
They start with the fairy tales,  
my name all scrawled in large letters.  
Then they progress to my sophisticated adult books,  
name and address neatly printed on address labels.  
I hear the music on my radio in the background,  
I see the homework piled on my desk.  
Oh, all those unfinished assignments!  
Wouldn't it be nice to be a child again!  
living in my fantasy world!  
Where cleaning closets used to be a chore.  
It isn't anymore.  
Henriette Muis.

## Saigon

We wished that what we read were lies;  
In Saigon babies are dying like flies.  
But we know it is true,  
And there is nothing we can do.

Just lack of food is not enough,  
They also die in need of love.  
No one to soothe them when they cry,  
No one to hold them when they die. . . .

Our thoughts lovingly these babies enfold.  
Our arms are aching these infants to hold.  
But pray for them is what we can do:  
"Please Lord, will You take them to heaven with You".

Didy Prinzen.

## Look Ma, No Hair

### Babies haven't any hair

Old men's heads are just as bare; —  
Between the cradle and the grave  
Lies a haircut and a shave.

Samuel Hoffenstein (1890-1947)  
From: "Songs of Faith in the  
Year After Next".

## That Tiny Ship

There is a ship that sails around, over the  
stormy sea,  
This tiny ship inside my mouth, is much  
a part of me.  
And when the stormy winds do blow and  
make the ocean leap,  
This tiny ship inside my mouth words  
of hate does speak.  
And when the stormy blast is over  
I find to my surprise  
That all the things that ship has sailed  
were but a pack of lies,  
I also find some other things,  
which are not any fun,  
For where I had a score of friends  
I now find I have none.

Jo-Ann Feenstra.



## CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:  
 Birth announcements \$4.50  
 Marriage and Engagement announcements \$6.00  
 Anniversary announcements \$7.00  
 Notifications of death \$6.00  
 "For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15¢.

For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

**Calvinist-Contact**  
 Box 312, Station B,  
 Hamilton, Ont.

With gratitude to God, the giver of life, we announce the arrival of our first born, a son

PETER SALOMON  
 CHRISTOPHER

on March 21, 1972.

Thankful parents:  
 Dr. and Mrs.

N. S. T. De Jager,  
 nee Wiersema,

239 Regent St.,  
 Kingston, Ont.

"Lo, children are a heritage of the Lord." (Ps. 127:3)

With thankfulness to God we announce the birth of our first child, a son.

GREGORY RAYMOND KEITH  
 Born April 3, 1972.

Keith and Winnie  
 (Nee Koning) Groen.

75 Sunnyside Ave.,  
 Chatham, Ontario.

12th grandchild for Mrs. J. Groen, Bowmanville.  
 3rd grandchild for Mr. and Mrs. R. Koning, Chatham.

Mr. and Mrs. John Kuiper of St. Catharines, Ont. are pleased to announce the forthcoming marriage of their daughter

MARTHA

to

Mr. PIERRE SJAARDA

son of Mr. and Mrs. W. Sjaarda, St. Ann's, Ont.

The wedding will take place D.V. on Friday, April 21, 7 P.M. in the Maranatha Christian Reformed Church of St. Catharines, Ont.

Rev. H. R. De Bolster officiating.

Miss MARGARETHA  
 GEUSEBROEK

and

Mr. THEODOOR J. GODRON

are happy to announce that they will be united in marriage.

The wedding will take place D.V. on April 22nd, 1972 at 2 P.M. in the First Chr. Ref. Church of New Westminster, B.C.

Rev. L. Slofstra officiating.

Future address: 7981 Edmonds Street, Burnaby 3, B.C.

## FARMS FOR SALE

150 acres (145 workable). 6-room house with all conveniences. Barn 50' by 70'. Silo, milkhouse and bulk cooler. Drive shed and hog barn. Land is well tiled. \$25,000 down.

97 acres (93 workable). 6-room red brick home with all modern conveniences. Barn 52' by 80' with new roof. Garage. High producing land. Only \$34,000.

156 acres (146 workable). Huge barn set up for mixed farming. 4-bedroom brick home with all modern conveniences. Located on highway near Listowel. \$40,000.

Contact:

JAKE ARENDS,

R.R. #4, Listowel (519-291-1788)

Representing

**UNITED TRUST**

REALTOR

## Hatching Eggs

Premium market, broiler breeding stock. 24,500 square feet, well equipped. Figures (available) show substantial income. 9-room house, oil furnace, nice surroundings, edge of Oxford county town. 20 acres garden soil.

FRED W. BRAY  
 REAL ESTATE BROKER  
 357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.

Write or phone for definite appointment.

We are thankful to announce the 50th wedding anniversary of

SAKE STRIKWERDA  
 and  
 CORNELIA STRIKWERDA-  
 VAN ROUKEMA

on May 10, 1972.

Psalm 90:1, "Lord, Thou hast been our dwelling place in all generations."

Their grateful children and grandchildren:

Jack & Leah De Haan,  
 Warminster, Ont.

Folkert & Tina Wesseling,  
 Leeuwarden, Holland.

Albert & Ann Taekema,  
 Drayton, Ont.

Jim & Lammie Strikwerda,  
 Bowmanville, Ont.

Lisa Strikwerda,  
 Orillia, Ont.

Bob Strikwerda,  
 Orillia, Ont.

Jim Strikwerda,  
 Toronto, Ont.

& grandchildren.

Open House from 8 p.m. to 10 p.m. at the First Chr. Ref. Church, 157 Coldwater Rd. W., Orillia. 51 Front St. W., Orillia, Ont.

"O give thanks unto the Lord, for He is good, for His mercy endureth for ever." Ps. 118:29.

On Friday, April 21, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

PETER WESTERTERP  
 and

THEA WESTERTERP,  
 nee VRIESEMA

their 40th wedding anniversary.

We pray the Lord to keep them in His loving care.

Saskatoon, Sask.:  
 Dick and June Westerterp.

Springfield, Ont.:  
 Bob and Ann Dekrahw.

Belmont, Ont.:  
 John and Cynthia Westerterp.

London, Ont.:  
 Ben and Polli Westerterp.

Tillsonburg, Ont.:  
 John and Agnes Degroot.

St. Thomas, Ont.:  
 Bertha.

Smithers, B. C.:  
 Thea.

At home:  
 Peter.

And 12 grandchildren.

Open house will be held on Tuesday, April 25, 1972, from 2-5 p.m. and 7-10 p.m. at home.

R.R. 1, Belmont, Ontario.

Schoonebeek 1932 Smithville 1972

Zo de Here wil, hopen wij met onze geliefde ouders en grootouders

WOLTER C. HAVEMAN

en

GEESJE HAVEMAN-EVERTS

op 22 april 1972 de dag te herdenken dat zij veertig jaar geleden in het huwelijk werden verbonden.

"Maar aangaande mij, en mijn huis, wij zullen den Heere dienen." - Jozua 24:15

Dat zij nog vele jaren in gezondheid voor elkander en voor ons gespaard mogen blijven is de wens van hun dankbare kinderen en kleinkinderen.

Welland, Ont.:  
 Tina en John Thalen.

Port Colborne, Ont.:  
 Hilly en Bill Kampen.

Holland Center, Ont.:  
 Dorothy en Lloyd Vander Heide.

Niagara Falls, Ont.:  
 Anna en Pierre Poortinga.

Fruitland, Ont.:  
 John en Aafke Haveman.

Silverdale, Ont.:  
 Dick en Alice Haveman.

St. Ann's, Ont.:  
 J. Henry & Jenny Haveman.

En 22 kleinkinderen.

Box 171,  
 R.R. 2, Smithville, Ont.

Open House al gehouden worden op zaterdag 22 april in de Silverdale Centennial Center van 10-12 en van 2-4.

Voortuizen 1932 Gorrie 1972

With gratitude to Our Heavenly Father, we hope to celebrate, the Lord willing, on April 22, with our parents and grandparents

ELBERT VAN DONKERSGOED  
 and

AALTJE VAN DONKERSGOED-  
 VERSTEEG

their 40th wedding anniversary.

Gowanstown, Ont.:  
 Jake & Gerrie Greydanus.

Smithville, Ont.:  
 Bert & Fenna Zanting.

Lucknow, Ont.:  
 Bill & Hennie de Boer.

Listowel, Ont.:  
 Harry & Christien Karsten.

Drayton, Ont.:  
 Elbert & Nellie van Donkersgoed.

Gorrie, Ont.:  
 Bok & Tinie Versteeg.

John & Betty van Donkersgoed.

Henk & Margaret van Donkersgoed.

And 31 grandchildren.

Gorrie, Ontario.

On April 29, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

DIRK JONKER

and

HENDRIKJE JONKER-  
 MOSTERD

the occasion of their 40th wedding anniversary.

May the Lord grant them much health and happiness for many years to come, is the wish from their thankful children.

Barrie, Ontario:  
 Bart & Joyce Jonker,

Richard, Mary Jane.

Thornton, Ontario:  
 Betty & Ralph Tevelde,

Riek, Gelja, Marriane, Randolph.

Orillia, Ontario:  
 Nick & Margaret Jonker,

Helen, Richard, Patty, Christine.

Barrie, Ontario:  
 Gerrie & Albert Kort,

Clarence, Jimmie, Sandra.

119 Cumberland St.,  
 Barrie, Ontario.

On Thursday, April 27, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

LEENDERT LOOYEN  
 and

NEELTJE LENA LOOYEN-  
 RIETDYK

their 40th wedding anniversary.

That the Lord may bless and keep them in His care, is the wish of their children and grandchildren.

Westbrook, Ont.:  
 Elly & Roeland

Hoogendoorn,  
 Irma, Eric & Calvin.

Kingston, Ont.:  
 Piet & Riek Looyen,

Margaret & David.

Ottawa, Ont.:  
 Nelly and Andrew vanderTol,

Kelly.

517 Island Park Drive,  
 Ottawa, Ont.

We are thankful to be able to celebrate with our parents and grandparents

JAN OSKAM

and

MARIA OSKAM, nee VAN DYK

their 35th wedding anniversary on April 23, 1972, D.V.

Their grateful children and grandchildren:

John & Ann Oskam,  
 Yolanda, Marieta, Judith,

& Linda.

Ena.

Rita & Koos Verburg,  
 John & Maria.

Matthea & John Hoogenboom.

Mary Jane,

Goderich, Ontario.

1947 — 1972

On Monday, April 17, 1972, the Lord willing, we hope to celebrate with our dear parents

JACOB HAMSTRA  
 and

GRACE HAMSTRA  
 (nee ZYLSTRA)

their 25th wedding anniversary.

"I will guide thee with mine eye." - Psalm 32:8b

Their thankful children:

Jerry and Trudy Hamstra

Sylvia

Audrey

Elizabeth

Kathleen

Taylor Crescent,  
 Dundas, Ontario.

Doetinchem 1937 Puslinch 1972

The Lord willing, on April 29, 1972 we hope to celebrate with our parents

ALBERT BRUNSVELD  
 and

DINA BRUNSVELD-  
 nee HILFERINK

their 35th wedding anniversary.

May the Lord spare them for many years to come.

Aldergrove, B.C.:  
 Ricky and Cornelius Pronk.

Puslinch, Ont.:  
 William and Dieny Brunsveld.

Dundas, Ont.:  
 Joanne and Andrew Neven.

Puslinch, Ont.:  
 Jane and George Neven.

At home:  
 Henry.

Open House 2 p.m. - 6p.m. Saturday, April 29, 1972, at home, R.R. 2, Puslinch, Ont.

Best Wishes Only.

Lioessens 1947 Blackstock 1972

The Lord willing, April 29, 1972 we hope to celebrate with our parents

RAY HEERINGA

and

ALMA HEERINGA,  
 nee FEDDEMA

their 25th wedding anniversary.

Pickering:  
 John & Laura Heeringa.

Newtonville:  
 Sid & Dorothy Wijbenga.

At home:  
 Renee,

Marilyn.

& four grandchildren.

May the Lord grant us our wish that our parents will be united for many more years to come.

On Saturday, April 29th, 1972, D.V. we hope to celebrate with our parents and grandparents

PETER A. VANEGMOND  
 and

MARINA A. VANEGMOND-VIS

their 35th wedding anniversary.

We thank the Lord for His care and guidance in the past and pray the He will grant them continued health and happiness together in the years to come.

"Great is Thy faithfulness".

Their grateful children:

Marion and Bill Oostenbrink,  
 Jim, Robert, Tony & Marcel,

Calgary, Alta.

Bill and Margaret Vanegmond,  
 Michelle, & Robbie.

New Westminster, B.C.

Jerry and Martha Vanegmond,  
 Prince George, B.C.

Betty and Casey De Haas,  
 Leduc, Alta.

Open House from 5:00-8:00 p.m. at home.

411 - 4th Avenue,  
 New Westminster, B.C.

## SALARIED STAFF POSITIONS

available at Christian Camp for mentally retarded, July 22-Aug. 18. Counsellors, Handcraft Director, Reg. Nurse. Apply: Christian Horizons for Exceptional Children, Box 72, Islington, Ontario.

Vacancy for

YOUNG MAN

in Christian co-op. unit. For further information, contact Mr. Bruce Timmermans, 35 Bellwood, Ottawa, K15 156. 237-2672.

Gent, mid-forties, likes to come in

CORRESPONDENCE

with sincere, attractive, distinguished thinking Christian lady (30-45). Letters No. 3043, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted: Young mother wishes to seek

JOB

in good Christian home. Willing to take care of small children. Will start immediately. Letters to #3042, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Lady with formal education would like to

COME INTO CONTACT

with gentleman, 45-55 yrs. old, S. Ont. or anywhere in Canada. Please send letters under number 3041 to Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

## MATRON or SUPERINTENDENT

For Senior Citizens Home, Abbotsford, B.C., Canada

Proposed opening date - July 1972. Applications invited from qualified persons for a 55 unit hostel, to be doubled in the future. Bilingual Dutch & English required. Please send resume, qualifications and reference in first letter to: M. G. Ensing, 2755 E. 2nd Ave., Vancouver 12, B.C., Canada.

Tot onze diepe droefheid ging van ons heen na een geduldig gedragen lijden in de volle verzekerdheid des geloofs onze geliefde man, vader en opa

ROELF JONKER,

op de leeftijd van 61 jaar.

5 April 1972.

"Uw Woord is een lamp voor mijn voet en een licht op mijn pad." Psalm 119:105

Beamsville, Ont.:  
 Egbertha Jonker-  
 Oosterhoff.

Victoria, B.C.:  
 Jan Jonker,  
 Martha Jonker-  
 Zwaagstra,

Patricia, Ralph,  
 Brenda, Albert.

Niagara-on-the-Lake,  
 Ont.:  
 Albert Jonker,  
 Ann Jonker-  
 Spiegelberg,

Betty, Freddy,  
 Linda, Sandra,  
 Albert.

Thunder Bay, Ont.:  
 Okko Jonker,  
 Audrey Jonker-Vis,  
 Ronald, Cindy,  
 Sherie.

Niagara Falls, Ont.:  
 Cecil Dam,  
 Sybrich Dam-Jonker,  
 Shelley.

The Consistory of the Mountain View Christian Reformed Church Grimsby expresses its sincere sympathy to Mrs. R. Jonker and family in the passing away of their husband and father, our fellow elder

Mr. R. JONKER

May the Lord comfort and sustain them by His Word and Spirit.



# REFORMED FELLOWSHIP RALLY AND ONTARIO MUSIC FESTIVAL

**Hamilton: First Chr. Ref. Church**

(181 CHARLTON AVE. W.)

**Wednesday, April 19, 8:00 p.m.**

**London: First Chr. Ref. Church**

(513 TALBOT ST.)

**Thursday, April 27, 8:00 p.m.**

**THEME:**

## HOW DEPENDABLE IS YOUR BIBLE ?

**"Yesterday"**

**by Rev. L. T. Schalkwyk**

of St. Thomas, Ont.

**"Today"**

**by Rev. P. De Jong**

of Grand Rapids, Michigan  
(formerly of Sarnia I, Ont.)

**"Tomorrow"**

**by Rev. J. Hellinga**

of Grand Rapids, Michigan  
(formerly of St. Catharines, Ont.)

(This speaking team toured the States of Michigan, Florida, California, and Washington)

**MESSAGE IN MUSIC:** (at one or both rallies) by:

BRASS BAND OF WELLANDPORT, ONT.

RECORDER BAND OF ST. THOMAS, ONT.

"SOLI DEO GLORIA" CHOIR OF BURLINGTON, ONT.

"CON SPIRITO" LADIES CHOIR OF WYOMING, ONT.

"CRESCENDO" MALE CHOIR OF ST. THOMAS, ONT.

"BEL CANTO" CHOIR OF LONDON, ONT.

"SOLI DEO GLORIA" CHOIR OF WELLANDPORT, ONT.

"SHINING LIGHTS" CHOIR OF AYLMER, ONT.

WESTMOUNT CHOIR OF STRATHROY, ONT.

"SOLI DEO GLORIA" CHOIR OF ANCASTER, ONT.

**ORGANISTS:** MR. P. SPOELSTRA, MR. J. VAN BEEK

**CHAIRMEN:** REV. J. TANGELDER, REV. J. NUTMA

**PARTICIPATING MINISTERS:**

W. RENKEMA, S. VANDERMEER, J. W. VAN STEMPOORT, J. OVERDUIN,

W. HUIZINGA, J. VAN HARMELEN, J. G. KLOMPS, L. BILKES, G. BOUMA, J. KEUNING,

*If the Lord moves you to help along in these and other R.F. Rallies, send your gift to "Reformed Fellowship of Canada", c/o Rally Secretary: Miss Jennie Visser, 35 Elizabeth Street, St. Thomas, Ontario.*

PLEASE, TEAR OFF THIS PAGE AND KEEP AS A REMINDER OF DATE AND PLACE